

# The INTERCESSOR

*Presenting every man perfect in Christ Jesus. Colossians 1:28*

Volume 27, Number 2

2011

## Union Explained

By Norman Grubb

*This penetrating article moves beyond the historical fact of Jesus' substitutionary death for our sins to explain how our identification with Christ in His death and resurrection provides the answer to living a right life—His righteous life—today.*

All men can see the fact of substitution: that, as the Saviour hung on the cross in our place, He paid the penalty for our sins: "He bore our sins in His own body on the tree," and that "He was made sin for us that we might be made the righteousness of God in Him." But the further fact implied in His substitutionary act is that, if He died in my place, in the sight of God it is really I who died there. That is more difficult to grasp. Look at it this way. In Central Africa, if an African does not pay his annual tax and is arrested, he has to pay for it by several weeks in prison. But being clannish, it is not an uncommon sight to see a man standing before the judge about to receive his sentence, when his brother runs up and puts down the tax money for him. The judge then notes against the prisoner's name in his records that he has paid his tax. Now the point of the illustration is that the judge does not put down the brother's name, he is not interested in the brother. He merely notes against the prisoner's name, which is already on

his charge sheet, that he has paid his tax. Now that is identification. We may put it like this. When Jesus died in my stead, it was I who was God's concern. He did not need to die, He had no sins needing atonement. God is interested in *my* having died, for it was *my* penalty He paid. So in the sight of God, it is not Jesus that died, but I that have died. "Now," it is as if Paul says, "grasp that, understand it, believe it, and act on it, and you will find the victory you seek."

### Crucified with Christ

Anyhow it is difficult to grasp because it takes us from the historical to the spiritual. I can see my past sins borne by Him. How can I see my present self? Therefore, it is important to grasp that it is my spirit, my real ego, which I see crucified with Him, and not my body. There is that difference between His death and our faith-death as identified with Him in God's sight. He died physically and rose physically. We have only died with Him in our spirits, so far as being independent, self-willing egos are concerned. And we have only risen with Him in our spirits to walk in newness of life. We shall rise physically also one day, but not yet.

That is why in this Romans 6 chapter the future tense is used when speaking of our union with Him in

resurrection (6:5, 8). This makes an important difference between Him and us when it comes to the subject of temptation in the daily life; for He in His resurrection body "cannot be tempted with evil," but we still in our mortal bodies can very much. So in that sense we enter by faith into a genuine death and resurrection with Jesus in our spirits. He not only died *for* sin, as a sacrifice for sin, but He died *to* sin, in the sense that it has no more claims on Him, no further word to say to Him (6:10). So we also take the place that with Him we have died to sin and its claim to dominion over us (6:11, 12).

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## ***The INTERCESSOR***

The newsmagazine of  
Zerubbabel, Inc.

Norman P. Grubb  
1895–1993

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We regard the flesh as crucified with Him, and therefore have the ability to walk free from following its affections and lusts (Gal. 5:24). We equally regard the world as crucified with Him, and we pay no further attention to its lures or claims over us; or alternately, we regard ourselves as crucified with Him, so far as the world is concerned, therefore we can happily expect it to ignore and despise us (Gal. 6:14). But in each case of sin, flesh, and world, we are not yet where He is, out of calling distance of these vile things. We are still in them, though not of them, and they can and do call to us.

But there is a final death and separation, called in Revelation “the second death.” That takes us clean out of calling distance: the saints from sin, and the disobedient from God.

### **What is Death ?**

It is important also to note the implications of the word death in the Scriptures. Many stumble at this point. They say, How can I call myself dead to sin, buried with Christ, and so on, when the next moment I am very much alive to the solicitations of sin? The answer is that death in the Bible is used to pronounce a clean-cut separation from a thing. But at the same time we must also remember that it is death to one thing and resurrection to another. It never means a total blotting out of a personality. Such a thing is an impossibility. Therefore if the person is dead to a certain thing, but also alive to an-

other, he is genuinely cut off from the one and attached to the other; but if he is still in the sphere where both those things are active, it doesn't say that he cannot hear the voice of the other calling him back to the old relationship. He is not necessarily out of calling distance. The proof of that is twofold. Adam was told he would surely die, if he broke God's command in the garden. He did, and died spiritually. He died out to God and came alive to Satan. Thus we are all by nature “dead in trespasses and sins.” But though Adam died towards God, was he out of hearing distance of God? No indeed. God at once set in motion His plans of grace to recall him completely from his false allegiance to Satan. God set to work to reverse that false death and resurrection. This He did in Christ, and now it is reversed in Him, for we have died to sin and live unto God. Does that equally mean that we are out of calling distance of Satan and sin? Obviously, not yet. But there is a final death and separation, called in Revelation “the second death.” That takes us clean out of calling distance: the saints from sin, and the disobedient from God. So our death and resurrection with Christ is a “first death,” not yet a final death in its completest sense. This solves the problem of the fact of our union with Him in death and resurrection, yet at the same time the clamant calls which continue to reach us from the world, flesh, and devil.

### **Dead to Sin**

Now see the plain emphasis, mostly of our death with Him, though also of our spiritual resurrection. The main emphasis is on the death, because

that is the first truth we have to get clear; the altogether sufficient provision He has made to lift our redeemed selves clean out of the grasp and dominion of sin. Death is that provision. Death is absolute. There could not be a cleaner cut. Resurrection is only touched lightly on in these death verses (6:1-13). The problems of the risen life, the daily walk, will be dealt with more thoroughly in Chapters 7 and 8. The death is made even more definite by a burial (6:4). A burial is the public putting away of the corpse for ever. Our death with Christ is mentioned nine times in those first eleven verses! As also in Gal. 2:20; 5:24; 6:14; 2 Cor. 5:14-17; Eph. 2:4-6; Col. 2:11, 12; 1 Pet. 2:24.

Then note the tense in the Romans 6 verses. It is aorist most of the way through: a past and finished fact. Thus it should be “died,” not “are dead” in v. 2; “were buried,” not “are buried” in v. 4; “was crucified,” not “is crucified” in v. 6; “we died,” not “we be dead” in v. 8; and finally in v. 11 “reckon yourselves to be dead people unto sin.” A great many mistakes are made just here, and as a consequence a great many kept out of their liberation in Christ. It is not that we need to be crucified, or ought to be crucified, or that we hope or pray we may be so one day. It is that we were crucified, buried and risen with Him, just exactly as really as our sins were borne by Him and are no longer imputed to us. If you are a believer, you believe that latter fact, don’t you? You would never allow anyone to cast doubts on that basic fact that all your sins were once for all buried in that fountain opened for uncleanness and sin, would you? Well, God demands of you that,

as this fuller light on what Christ’s death, burial and resurrection imply concerning you dawns on you, you believe it as exactly as you believed that first glorious light you saw concerning Calvary and your sins. If anyone refused to believe that Christ was his sin-bearer, you would tell him that he was a denier of the Word of God and was calling God a liar, would you not? Well then, you are doing the same, exactly the same, if you do not believe with heart and mind that you yourself were on that cross and in that tomb, and still are, and that you yourself rose from the dead in Christ.

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### What About Today?

You may hesitate and ask an obvious question, “Yes, that’s all right in theory, but how does that affect my constant failures in Christian living?” We will face that squarely later. But at this moment the point is, Have you now believed what God has said of you as a believer? “We were buried with Him”; “our old man was crucified with Him”; “he that is dead is freed from sin”; “reckon ye also yourselves to be dead indeed unto sin, but alive unto God in our Lord Jesus Christ.” Have you believed that, and do you now af-

## Statement of Purpose

The purpose of this magazine is to further the great high calling of the Lord Jesus to carry His Gospel to the whole world. This calling is known in the Christian world as the Great Commission. Our interpretation of the Gospel is that Jesus Christ is the second member of the Trinity, fully God, made manifest in the flesh. He was tempted in all points as we are, but totally without sin. He was crucified for the sins of the world, was buried, and rose from the dead on the third day, according to the Scriptures. He gives the power to become the sons of God to all who receive Him.

Beyond this forgiveness of sins, *The Intercessor* is committed to proclaiming to every creature the mystery of the Gospel, which is Christ in you, the hope of glory (Col. 1:27). The outpouring of the Holy Spirit upon the Church at Pentecost means that Christ has joined Himself to us as one spirit (1 Cor. 6:17). Thus we see that Christ has reproduced Himself in our flesh, and we Christians are really Christ living as us (Gal. 2:20).

Therefore, there is not only the forgiveness of sins but also a life in Christ of knowing we are dead to sin (Rom. 6). Furthermore, we are dead to the Law (Rom. 7), since the power of sin is through the Law. Christ is the only Lawkeeper (Rom. 8), and there is no independent human nature that can keep the Law, though we are continually tempted to believe so.

Belief in an independent human nature is Satan’s lie and the root of sin. Non-Christians are really Satan-indwelt, expressing his lusts (John 8:44), just as we have come to learn that Christians are Christ-indwelt, expressing His righteousness (2 Cor. 6:16). Humans have no moral nature of their own, meaning that we are simply expressions of the indwelling deity nature, either of Christ or Satan (the fallen created being who is the spirit of error). Sin in a Christian is a result of believing again Satan’s lie that there is a human nature which can do good or evil.

Our full restoration, then, is to see ourselves as Christ in the world and to labor and travail to see Christ formed in others according to the mighty working of the Spirit. This is “intercession,” the definite laying down of our lives to present every man perfect in Christ (Col. 1:28). *The Intercessor* is committed to this great and thrilling commission, the cost of bringing it about, and the resurrection joy of reaping the harvest!

firm it by faith? If you were speaking to a seeker after salvation, and he hesitated to believe in Christ for fear that he would not hold to it, would you not press on him that his one act of obedience must be just to accept Christ at His word, and leave the future with Him? You would try to centre him on a present faith, for you would know that he would never come free by vague hopes or fears for the future, or by delay. He must believe God's word *now*. And so must we concerning this truth. Leave the consequences, leave the future; just believe. And the "reckon" of v. 11 does not mean "Reckon, but of course, it is not really so." It means, "Reckon, because it is an historic and actual *fact*." Believe that *fact*.

"Sin in the flesh is gone into judgement in Christ's death, and I am alive in His life—this is a fact," wrote J.B.S. in *The Circle of Truth*. "The law of the Spirit of life in Christ Jesus hath made *me free* from the law of sin and death.' I know how often a believer loses the effect of the truth by turning to his experience. He says, Oh, I do not feel dead. Does that make it not true that the believer is dead *with Christ*? Are you going to have faith first, or feeling? Which is it? An Israelite looked and he lived; he felt he was healed. You ask me, Do you always feel you are dead? I say, No; because I do not always *believe* that I am dead with Christ; I cannot feel it unless I believe it. It is faith first, then feeling. It is a fact to faith. I go by the fact. I have died with Him, and the consequence of that is, I am alive with Him. I have no other life. What other could I have? You must accept the word of God, that to faith you are dead to sin. Our old man *is* cruci-

fied with Christ. You have to believe, and then reckon on God to enable you to walk up to your faith, in order that you may preserve a good conscience."

### Faith is Substance

Let us look a bit more closely at this vital word—faith. The Bible makes it plain that all things are obtainable only by faith. It speaks of being "justified by faith"; "them that are sanctified by faith"; "purifying their hearts by faith"; "that Christ may dwell in your hearts by faith"; "this is the victory that overcometh the world, even our faith"; combined with the chapter (Heb. 11) which attributes every mighty deed in Bible history to acts of faith.

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Faith is the faculty by which, when we know we can have a thing and we want it, we can get it. Faith acts, and it acts on facts. That is why James so chastises theoretical faith. To believe a thing, he says, and do nothing about it, is not faith. Belief may be mere talk, but faith is action. The devils believe there is one God, and tremble. But there is no repentance, no turning back to God. What good is that? Contrast Abraham who acted on God's word; and Rahab, and see what they got (James 2:14-26).

Faith does not vaguely desire a thing, it makes it its own. "Faith is the substance of things hoped for." To it the unsubstantial becomes substantial, and

aspiration becomes realization. "Faith is the evidence of things not seen." To it the invisible becomes visible. In the natural realm, to have faith in a thing means that we already believe in it, and set about using it. We have an armchair in our room. We can argue till doomsday that it will or it won't hold a person who sits on it. Either "belief" may be true, but quite useless. Then we sit on it. That is faith, and that ends all argument. Our faith makes our belief substantial. It does hold us and we know it. The chair was always a substantial fact, whether we believed it or not. But it was our faith that made it substantial to us. The chair was always capable of doing the job for which it was made, but it was only our faith which gave us personal evidence of that fact. So faith is not the fact in itself. Facts ARE, whether we accept them or not: but faith alone makes them facts in our personal experience, and therefore proven facts to us.

We *must* use faith. We *do* use faith. No man has ever lived his life without it. Faith alone makes all the facts of life, known and unknown, facts of personal experience to each of us. We breathe by faith, and the air is ours: we eat by faith, and the food nourishes us. We marry by faith, we transact business by faith, we pioneer into unknown realms by faith: all these, and all else, only become personal realities to us because we first believe the relevant facts and then appropriate them to our personal use.

But if faith acts, it is desire that moves it to act. That is why the Bible traces faith back to the heart. "With the heart man believeth." We act because we want to act. Man is never controlled by his mind, though he likes to pretend



he is. It suits his pride better to appear the calm thinker and thus actor, than to admit that he is really constrained by such an inscrutable and unpredictable, indeed not quite respectable, element as his heart! How penetrating are those words of the Psalmist, "The fool hath said in his heart there is no God." The atheist is an atheist because he does not want to believe in God with the self-surrender that accompanies such a faith.

It is important to get this clear. Faith by itself, unactivated by love, is like the engine of a car. There it is, dead, cold, still, setting nothing in motion, till the sparks from the dynamo and the explosions in the cylinders set the whole engine throbbing. This is the reason why there is so much dead faith in the churches. It is not correct to say that it is not belief. There are thousands who say they believe the truths of the gospel, and they are not liars: they do believe, but there is no faith in action, no faith set in motion by love. No man lives or moves without some faith "working by love," and folks who say they believe God but do nothing about it, have no active faith because there is no heart behind it. They surely have their active faith—where their heart is—in business, pleasure, society, politics, family interests, or what not. Their earthly loves must first be replaced by a hunger and thirst for God, before a Godward faith can go into action.

### Faith in Action

In material things the way we act is obvious. We take with our hands, eat with our mouths, walk with our feet. But in immaterial things our first form of taking or acting by faith cannot be

these. But God has laid down one form of action by faith which we can take. We are to speak "the word of faith" (Rom. 10:8-10). Having believed with the heart we are to "confess with the mouth." We want to know that we are crucified with Christ and that He lives in us. We want it to be no longer we that are living our own lives in our own way, but He living His own life in us and doing His will through us. We have our title to this in His written Word: we have our facts plain before us. We are thus in a condition to act in faith.

Then let us act. First, with heart and mind we believe that we are in this relationship with Christ which the Scriptures have revealed to us. We definitely believe in our crucifixion with Him, and our resurrection with Him, although in believing it we feel not one whit different and have no particular assurance in our hearts. It may appear to us just as a cold and quite nominal affirmation of certain facts given us in the Bible. But we believe them because we want to and are commanded to. We have taken the first step of faith-in-action.

Now we move forward again. Inner belief must be translated into outer action by "the word of faith." We confess with our mouth the Lord Jesus. We plainly and publicly state, as God leads on the suitable occasions, what is our new relationship in Christ. We give Him the glory by "the sacrifice of praise," that is, the fruit of our lips giving thanks to His name. It is a sacrifice of self to praise and testify to our death and resurrection with Him, when we may not feel any different!

Paul puts remarkable emphasis on what he calls this "word of faith." He makes it the central act of believing, for

faith is a trinity of thought, word and deed. We first think a thing over and come to a conclusion about whether we believe it and want it. We then crystallize our thinking by a decisive "word." This is the central act of faith. We see it in the blueprint of the draughtsman, the plan of the architect, the orders of the commanding officer. In each case it is their "word of faith" which commits them. There is no going back now: it is the creative word, for as is the plan, so will be the house; as are the orders, so will be the battle. It is the one way of creation from eternity. The Father's thought of faith predestinated us to the adoption of children by Jesus Christ to Himself. The Son's word of faith was expressed by becoming the Saviour. The Spirit's work of faith is in building the body of Christ.

The results will follow. With Christ believed, acknowledged and confessed as in us, and we as dead and risen in Him, the witnessing and working Spirit will give the substance to the faith. Faith has its twofold results: inner assurance and outer manifestations. It produces within us an easy, natural certainty of that which we have believed. "He that believeth on the Son of God hath the witness in himself." We don't strive to know. We just know it. Nothing can shake that knowledge. It is something imparted to us in the depths of our being, causing us to know the unknowable, see the invisible, touch the intangible, just as surely as with our outer senses we know the reality of the things around us. It is not feeling, it is knowledge. We don't feel we are alive, we know we are alive however bad or good our feelings at the moment may be. So we know we are in Christ, and

He in us, down in our spirits which are ourselves, although our feelings in the outer garment of our soul or emotional life may vary. Such knowledge is beyond knowledge, beyond feeling.

That is faith perfected, by which we become “fully assured.” But note that often in our first steps in to a new position of faith, our believing is opaque. The windows of our spirits are still fogged with passing mists of unbelief: “I do believe you, Lord; but when I look away at myself and my failures, honestly, I don’t believe.” We say with that honest father of the demon-possessed boy, “Lord, I believe; help thou my unbelief.” As a result the pure light of the certainties of the Spirit cannot yet shine into our hearts. But the full assurance will come.

### The Perseverance of Faith

It is at this point that we must not give up. We must “labour to enter into that rest.” Through faith and patience we inherit the promises. By every means in his power Satan will seek to cut the lifeline of our still flimsy faith. He will trip us into sudden sin and then mock our newly-made confessions of identification with Christ. He will lie to us that we are not different. He will tempt us through all our appetites and faculties, and then tell us to stop talking such foolishness as that we died with Christ. He will play upon our feelings to try and persuade us that the idea of an indwelling Christ is a fantasy.

But we must learn to “walk by faith.” Not just to take the first step of faith, but to take a million steps, and then another million! For faith, as we have already pointed out, is a God-given natural faculty. Just as every nat-

ural action is taken by faith, so every human attainment is gained by faith, but only gained painfully and slowly. The first steps in learning a trade or a language are very hesitating. Often it seems to us we shall never get hold of it. The thread of our faith often wears very thin, but it must not snap. If it does, we give up. If it doesn’t, we crawl on, until, almost unrealized by ourselves, a natural miracle has taken place. What we were seeking to get hold of has got hold of us! We just know it. We are at home in it. Effort and strain have disappeared. A long series of separate efforts have changed into a natural habit. That

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is the process of faith. So if we gain human attainments by faith, constrained by human incentives, how much more our heavenly goal by the constraint of the Spirit and the authority of the Word. Persevere, and we shall find, who can tell when or how, that what we seek to know of unbroken union with Christ, what we perhaps strain and strive to maintain by repeated acts of faith, what we may almost despair of finding in fullness, finds us! He will reveal Himself to us by the Spirit: we identified with Him, He in us, as clearly and certainly and unchangeably as He has al-

ready come to us with forgiveness of sin and adoption into the family of God.

This is the crisis of union. There are many points to examine about the daily walk which follows, but the road is not firm beneath our feet, “the highway... called the way of holiness,” unless there is the realized union. Romans 6 brings it to a head for us. No longer coming to an outward Saviour, but joined Spirit with spirit to Him in spiritual death and resurrection, we in Him dead and risen, He is us as our life. We are back now in the central meaning of our creation, in the mystery Paul said had been hid from ages and generations, but is now revealed to His saints, which is “Christ in you, the hope of glory.” We are freed in Calvary from Satan and sin, flesh and world, the same feeble little creatures to the outward eye, but within princes with God, with One for ever dwelling in us, of whom it is said, “Greater is He that is in you than he that is in the world.”

Let us stop here a moment. Is this relationship an actual *experience* to us? Don’t let us be side-tracked with specious arguments about it being our theoretical standing in Christ in the sight of God, but not our actual state on earth. No honest readers of Scriptures such as Rom. 6; Gal. 2:20; Col. 2:10-15; 3:3, 4; Eph. 2:4-6, can doubt that these are a living experience.

It must be so, for this is our faith position in Christ, and faith is experience. We repeat again, “Faith is the substance of things hoped for, the evidence of things not seen”; and “he that believeth on the Son of God hath the witness in himself.” With living faith comes actual inner knowledge: we see, we know, by the inner eye and in the

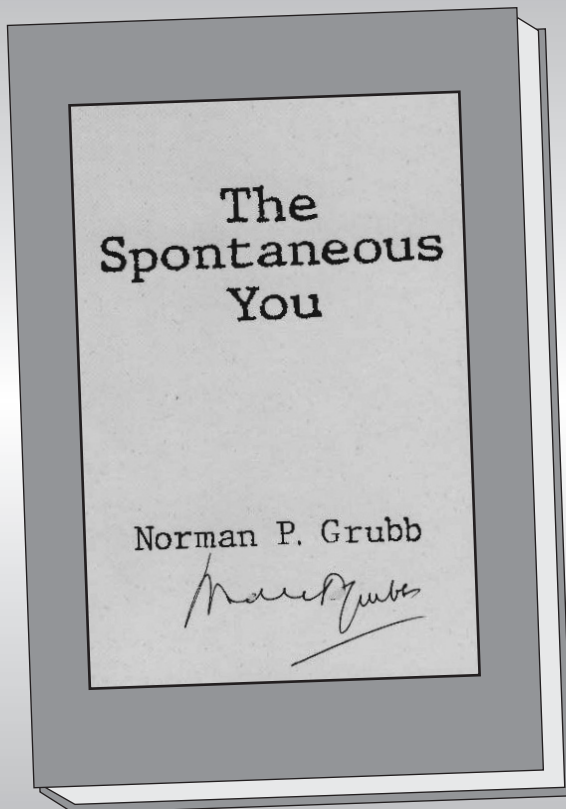
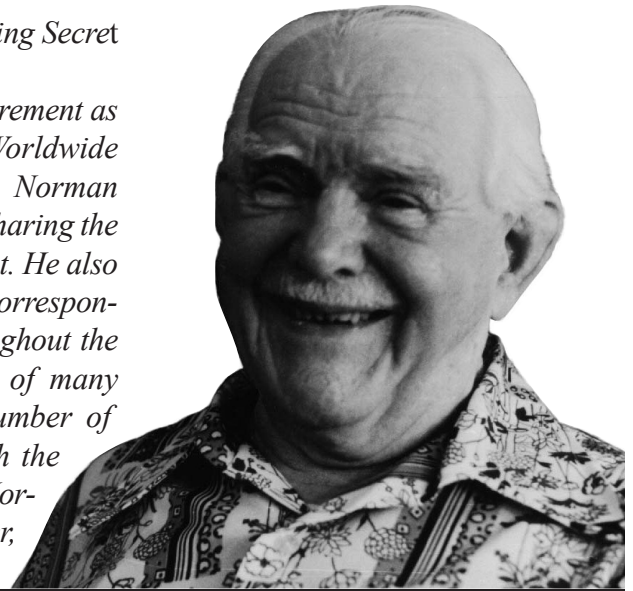
inner mind. So be sure you have pressed in and possessed your possessions in the obedience of faith, and are not among those who believe not God, and therefore make Him a liar. Romans 6 tells us to know, reckon, yield, act on this fact of our union with Him. These pages have been to help us to know. Reckoning is the crisis act of faith, accompanied by the word of faith. Yielding is the acknowledgment that our old man (our former self) was crucified with Him, that our bodies should no longer be the possession of sin (6:6), and that now we give ourselves over to Him and our bodies as instruments of righteousness unto God. Action is moving out into active service for Him, as workers who have come under new

management (6:16-18). As we take these steps and persist in them, the Spirit Himself will bear plain witness with our spirit that we are in the Vine-branch relationship.

—*The Liberating Secret*

*For many years after his retirement as General Secretary of the Worldwide Evangelization Crusade, Norman Grubb traveled extensively sharing the truth of our union with Christ. He also carried on a huge personal correspondence with individuals throughout the world. He was the author of many books and pamphlets, a number of which are available through the Zerubbabel Book Ministry. Norman lived with his daughter,*

*Priscilla, in Fort Washington, PA. Norman P. Grubb entered the Kingdom at 98 years of age.*



## Norman Grubb's The Spontaneous You

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# Editor's Note

In the second of our current three-part series, this issue of *The Intercessor* focuses on the exchanged life—the centerpiece of our Total Truth and the answer for Christians who honestly admit that they are unable to live up to God's standards of right living:

Galatians 2:20: *I have been crucified with Christ; and it is no long I who live, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me.*

Three articles by Norman Grubb lay the foundation of our Total Truth beginning with the biblical fact that we were “in Christ” at His crucifixion, burial, and resurrection. In “Union Explained” Norman focuses in depth on our identification with Christ in His death on the cross and its implications for us at our new birth. This article also includes rare insight into what faith really is and how we operate by faith. “The Total Answer” corrects the familiar but mistaken idea that we humans can and should change—“with God's help”—and reveals that the key for the Christian is “not assistance or partnership, but total replacement.” “From Elementary to Advanced Faith” points out that “as soon as we move on from a mere acquiescence in these truths to an honest personal application by faith, the storms begin to blow about us also” and takes us on to a more advanced stage—walking by faith, not appearances. Norman uses the life of

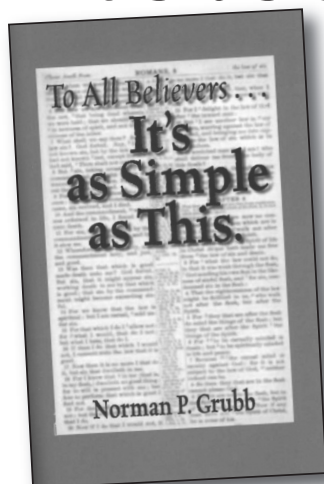
Peter as an excellent example of this progression in faith.

Touching on the deeper “mystery” of the Gospel: Colossians 1:27 “Christ in you, the hope of glory,” “Old Man...New Man” and “The Self Can't Be Improved” correct several mistaken ideas that are pitfalls to Christian living, including the concept of sin as a “moral infection” permeating the human personality and believing that the “new life” is a mixture of our newfound holiness and our infected “nature.” “The Secret Unveiled” illustrates Jesus Christ's revelation to the disciples (and to us) of the mystery of functioning in inner union with the Father. In a study in Galatians, Scott Pre-witt explores “The Mystery of the Union” to give a clearer understanding that Jesus Christ is “both formed and revealed in us”—not separate from us, waiting to come near, and points out how, from that union, God “uses us to do His business, to be His agent in this world.”

Finally, several features provide the exciting personal application of these truths: Dacia Trethewey shares her life-changing discovery when, desperate for an answer, she learned the lie that kept her bound to sin and began to place her faith in Jesus Christ to live His life out perfectly in and as her. In two features, Page Pre-witt gives practical insight into living from the Total Truth. In a “Letter of Encouragement,” she describes to a discouraged friend how distinguishing between soul and spirit clarifies the moment by moment walk of faith. And telling us “How It Really Works,” Page addresses questions like “I know Christ in me as me, but...” by clarifying the half-truths that keep some people from taking this message full-circle—“like cutting with half a pair of scissors.”

Next *Intercessor* will explore the third phase of our Total Truth: our high calling to “labor in birth...until Christ is formed in you.”

## Norman Grubb's To All Believers... It's as Simple as This.



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# The Total Answer

by Norman Grubb

*God uses the outer law (the Bible) and the inner law (our conscience) to condition us to see our need and to discover His total answer.*

The effect of the inner and outer law on us is two-fold. On our response hangs our eternal destiny. We can either respond by hypocrisy or honesty. As a fact, we all start by being hypocrites. That is, we pretend to ourselves and others that we keep the law reasonably well, enough to salve our consciences: We have enough religion or a philosophy of some kind to cover our tracks, for a self must always have a foothold for its selfhood—a righteousness (rightness) of some sort. What we really do is to try to keep the eleventh commandment, to hide the truth from ourselves as from others—“Thou shalt not be found out!”

Honesty is when by some means or other (God has a thousand original ways), we are brought up sharp enough in our lives, suddenly or gradually, to be faced with the plain recognition that we are not what we should be. We are law breakers. The moment of truth is when in our freedom we admit that fact. That is honesty, and that is also a total self-humiliation. The supposed foundations to our selfhood have given way. That is why there is a cost in it. The false front of our self-justifying religion or philosophy collapses.

But this admission of merely being a law-breaker in the sense of not living up to the standards of God’s law is not

sufficient by itself. The point is that it is the law of *God*, and, therefore, the law on which our being is founded, so that we are at variance with the Source, the Originator, the Upholder of our being. Therefore, we are at variance with life itself. We are wrong, we are lost, we are in the dimension of what Jesus called “outer darkness.”

Now when that is an admitted reality to me, I am conditioned for the truth. I

Honesty is when by some means or other (God has a thousand original ways), we are brought up sharp enough in our lives, suddenly or gradually, to be faced with the plain recognition that we are not what we should be.

have a need and I must have it met. I can no longer consciously continue at variance with the God of my being and under His justifiable condemnation, with its necessary ultimate ending in “everlasting destruction from the presence of the Lord.” What then shall I do to make amends? But that is exactly what I cannot do as a self-confessed law-breaker with the usual consequences of law-breaking.

## Love Revealed

This is the moment, the first mo-

ment when He who is love, the ground of my being, can get over to me what love is and what He is, and what I am to be. Jesus Christ, God in the flesh, is the answer. What He did for me and as me was what I could not do for myself. This is the eternal love. Now in my total need I am conditioned simply to see with thankfulness that what I could not do to remove guilt, condemnation, ever-lasting separation, He did for me; and they are no more. Seeing is recognizing and receiving and release.

In my freedom of choice, which hardly was conscious choice, when my need was so desperate and the supply so complete, I suddenly realize that God is now my God and Father, and Jesus Christ my Savior and Lord; and not only have I a conscious peace and release, but I have a love for Him. What I probably do not realize is that this is the beginning of my living the eternal quality of life for which I was originally created. The restoration to God of His stolen property has taken place. A revolutionary change has taken place. For the first time in my human history, I love someone else more than myself. A new love, greater than my love for myself, has taken possession of me: love for God and Jesus.

I do not yet realize that this is not my human affections. I probably think this is my love for Him, but what has really happened is that in receiving Christ I have received into myself the One who is love, and what I regard as my love for Him is really the first expression of

God's self-giving love in me, loving another more than myself, "The love of God (not love for God) shed abroad in our hearts by the Holy Spirit." This new love, greater than love for myself, has taken possession of me, causing me to start being an other-lover: for I very soon find that if I have love for Jesus, I also have love for all men, for He and His world are identified. I find in myself, not only the love for Him, but also the desire that my friends, my neighbors, and all men should share the secret of life that I have found and that they equally need, and that I should take my share in the ministry to mankind in all ways available to me.

This is eternal life which is eternal self-giving love begun in me. I have "come home," and begun to be the light and the love I was destined to be. What we call Christianity, therefore, is not belief in a doctrine, not membership in a church, not allegiance to a Bible or a Jesus of history, but a new love; for again we say, we live where we love, and this new love is for the first time in my human history the love of someone more than myself: and this is and means a new quality of life of which the potential and implications are way out of sight beyond space and time, just as an Amazon river starts by a trickle at its source, or a prairie fire begins with a spark.

### Disillusion

However, this has not completed the exposure to us of our mistaken concepts of life, as though it is we living it. We are so used to this illusory outlook that, though we have now recognized and admitted that we did not live our lives on God's standards, and in our lost

condition needed and found a Savior, we now think that, as Christians, we can set to work and live on a new level. We will seek to keep the commandments, to love God and others, to maintain communion with Him by prayer and Bible reading, to conquer the habits that defeat us, our hates and fears and lusts and jealousies, to have God at the center of our domestic, business and social life, to attract others to our new-found faith.

Instead, what happens? We begin to find this new life wearisome. We have not what it takes to live it, neither sufficient love for God and our neighbor, nor

Before, our recognition was that we had not done what we should have done in keeping God's law. This time, as redeemed Christians, we come to the discovery that we cannot do what we should do.

sustained interest in prayer or the Bible, nor victory over our weaknesses.

We even lose the consciousness of God's presence. We cannot handle our depressions, our failures, our relationship problems, the strains and stresses of modern life, the difficulties of even attempting to be honest and pure and not self-seeking in the jungle warfare of modern industrial, political, and even social and domestic life. To say that we approach a conformity to the absolute demands of loving God with all our heart and mind and our neighbor as ourselves, is ridiculous, and frankly we often do not want to. Maybe we had bet-

ter give up. Maybe life was easier and more enjoyable without trying to be a Christian in a serious sense. We seem nearer to a breakdown and the need of psychiatric help than to the peace and rest and adequacy we thought the Christian life had for us.

Good; all these are excellent signs. In our former unredeemed life, we had to be so disturbed that we came to a final crack-up and admitted our failure before God, a total failure. Despair is the best word, for despair means that we are finished and there is nothing more we can do about it. We have to come there, having given up completely, before we can have eyes to see that when we could not climb up to Him, He had climbed down to us; what we could not do for ourselves, He had done for us.

Now, again we have to come to a second despair. Before, our recognition was that we had not done what we should have done in keeping God's law. This time, as redeemed Christians, we come to the discovery that we cannot do what we should do. Before, we learned our guilt. This time, we learn our helplessness. Before we did not, now we cannot.

The apostle Paul has a profound and subtle explanation of this stage in our experience. He has already shown how the law (God is love) should have been naturally operative in us, so that we are love; but owing to our fall into self-centredness, that same law then confronted us with its demands which self-love cannot fulfill, and thus at last led us to honest admission of our lawlessness.

He goes on to show, mainly in his Romans and Galatians letters, that because we are still not yet free from an

innate self-reliance, from the idea that somehow as new men in Christ we can do what we didn't do before, once again the law confronts us with its "You ought," "You must"; and in our illusory self-confidence we jump at the bait. "All right, we will," we say. "We'll do the best we can." And down we fall on our faces. We don't fulfill it, and usually we don't even want to fulfill it. We prefer to please ourselves.

Often the preachers from the pulpits are themselves to blame in their constant exhortations to us to get up and get doing what we can't, and don't honestly want to—for the simple reason that independent self, self-relying self, can only by its very nature be self-pleasing self. So we come to an impasse. The law, according to Paul, is now completing its job on us. It forces us to face, first our guilt, but now our helplessness.

The Bible is full of illustrations of sincere men, earnestly dedicated lives, who went through the period of their disillusionment, when they had to discover that they could not be or do what they wanted to do. Outstanding are the disciples of Jesus, who were completely sincere in saying they would die for Him, but they ran when the heat was on, Peter to the point of denying Him with curses; and that was just where they learned this second and final lesson—their inability.

### A Personal Example

I learned it, to give a word of personal experience, when I was as dedicated as I knew how to be. I had responded to the call of God to take Christ to the Congo. That cost me nothing, because I could conceive of no higher honor than to introduce Africans

to Him to whom I had had a personal introduction through an Englishman. When out there, my aim was single and concentration total on my calling. But I carried with me this illusory concept we are all born with—that I was a servant of Christ and wanted to be the best I could be; and yet I was terribly conscious that I was not what I should be. Particularly, I had not the kind of love which would identify me with those to whom I had gone, or the faith that the things would happen I had come out to see, or the power to see them happen: and when I am dissatisfied with my standards of ministry, I take it out on my wife by irritability, and my fellow-workers by criticism which must not admit that they have what I have not.

So, though active without, tramping the villages to speak of Jesus, up in the early morning for a couple of hours with God and the Scriptures, within I was unhappy. I began to think that I had been happier before I gave my life to Christ than after. I was bound by self-consciousness, inner strain, disturbed relationships.

I was passing through what I since learned is a stage we all have to pass through when we are miserable Christians and, as I did, think we were happier in the old life than in the new! Sometimes it has been called "the dark night of the soul," "the wilderness experience," "the dry and thirsty land where no water is," with much more self-consciousness than God-consciousness, more self-concern than concern for the needs of those for whom I had come to Congo.

But, unknown to me, my real trouble lay in another direction. I had the illusory idea that I needed to become

something better than I was: I must be a better representative of Jesus Christ, and so forth. I was looking for personal improvement and some further spiritual equipment which would set me on my feet. God and the Spirit were then to be my helpers.

I sought God and searched the Scriptures, as any earnest Christian would do. Surely there in the Bible the answer was to be found, for it talked of love and faith and power and freedom. But the answer I got was in very different terms. It was a confrontation, not this time with the law saying to me, "You ought," but with God turning my attention from myself to Himself by saying to me, "I am." The way it came to me was in that statement I have so often quoted, "God is love." But the emphasis was on the little word "is." It struck me that I had been seeking a God who would say to me, "I have and will give to you." But instead, He was merely saying, "I am," and not "I have." It was as if He were saying to me, "You've got it wrong. You thought love was something I had and could therefore share with you. But love is not a thing at all. I *am* love."

Then I saw that the only self-giving love in the universe is a Person, not a thing. Therefore, it is not something He could share with me, but it is Himself, and He can't take parts of Himself and give to me. He can only be Himself. It was my first sight of an exclusive God, the One Person in the universe, who gives nothing but is everything, and, therefore, His only giving is to give Himself and just be Himself wherever He does give Himself.

How then do I have my needs supplied, if God has nothing to give me, but

in each instance I find that He is (not has) the power, He is (not has) the life; until finally I read that “Christ is (not has) all, and in all”? That last phrase gave me my key. I saw that my mistake was the idea that He would give me things, and that I would thus become something. Now I saw that we humans do not exist to become something, but to *contain Someone*. This was a totally different concept, and was the end of my great human illusion that I must be this or become that, centering my attention on what I am or ought to be, and equally depressing me with the recognition of my failing to be all this.

Now I saw that I am to cease to look for improvements in myself, or to center my attention around what I feel or don’t feel, whether I am this or have that, why I fail in this or am defeated by that—the whole outlook on life which fixes my attention on myself and my reactions or my adequacies or inadequacies.

The most illuminating illustration I found in the Bible was the several times we are called vessels, because a vessel, a cup, a vase, a can, is strictly limited to one function only. It only exists to be a container. It can be nothing else; and here was this simple though humbling illustration of my relation as a human to God. I only exist to contain Him. A vessel does not become the liquid it holds; they are separate, unmixable entities. So I as a human do not become the power or love or wisdom of God; I merely contain Him who is all these, and everything. How clearly I saw that: we humans are not created to become something, but to contain Someone—but that someone is the living God, and, therefore, the All.

This transferred my attention from

worrying about myself as the vessel not being this, or being that. Leave myself alone. I am just the container. In place of this, I had it clearly that I was containing a totally exclusive Person who gives nothing, but is all; and I don’t contain Him in a relationship in which He imparts various gifts and graces to me, but I am just a means by which He can be Himself in a human container. This means that my main function in life changes from activity to receptivity. Activity centers round how I can be this or do that, around my human self. Receptivity is occupied with receiving or recognizing what I contain—the only function of a vessel.

I saw how all life is in this same relationship to God. Vegetation exists by what it receives—sunlight and rain. What it receives it utilizes, but it must receive first, then activity is a by-product of receptivity. All science is application, not creation. Scientists discover what is, and then apply it. We humans have lost our way because we are blinded to the fact of being containers of God, and have substituted our self activity. We have to return to the roots: and it is not even really receptivity, but recognition, for having already received Him, we form the continuous habit of recognizing that we do contain Him. Life at its base becomes a repetition of recognition. What more amazing realization can there be than that we humans contain God?

This is why Jesus stated that rest is the evidence of a life in gear. He said to us His followers, “Take my yoke upon you...and you will find rest unto your souls; for my yoke is easy and my burden light.” An obvious contradiction in terms. Life is activity—the yoke is

pulling the plow: but how can a plow be easy to pull or a burden light to carry? The answer is the difference between activity from inadequacy which is strain, and activity from adequacy which is rest. If we are pulling the plow of our life’s problems, relying on our own resources, that is strain, for we haven’t got what it takes to meet them. If, in our pressures, we turn inwardly as containers to Him who is the all within, and boldly reckon on Him to handle things, then it is rest in the midst of the activities—the habit of recognition.

### The Answer—Replacement

We have now found that the key to life is, not assistance or partnership, but replacement. Redemption from our sins was not something half and half. It was not we being able to do something for ourselves in getting right with God, and then He helping us out. It was only when we saw we were lost and done for that we found, not assistance, but replacement. His blood for our sins. Now we find that there is no half-way house for ourselves. It is not He helping us to live, and we in partnership with Him: it is He replacing us. His blood in place of our sins, His self in place of ourselves.

We can never stress this too much, because all the burdens, distresses and problems of us Christians have their source in our old, old habit of looking for some ability or enablement in ourselves, and often the exhortations from the pulpit give the same misleading emphasis—you *ought* to love more, pray more, be better, etc., then feeling desperate because it isn’t there: whereas the truth is that, as old tin cans, we don’t look for change or resources in ourselves. This is the point—humanity



does not change, but we move over in our inner consciousness to Him whom we contain, who doesn't change us but is the Changeless All within, and Him we affirm as all we need.

What we have to learn and experience about ourselves and the relationship of humanity to Deity is now completed. They were absolute lessons—the lessons of replacement. They could not be learned without exposure before remedy, and it had to be absolute exposure. There could be no shred of recognition of His blood in place of our sins, or His self in place of ourselves until we had come to the total end of our self-justification, and our own self-reliance; usually these two lessons are learned in succession, the one before we are redeemed, and the other after; and each entails a total brokenness, conditioning us to recognize and accept the total replacement.

With this relationship in clear focus, it is safe for us now to turn around and pay attention to our humanity, and give it back its rightful place. It has been a case of the disappearance of the human self as a background for its reappearance where it really belongs. We never were, of course, pots but persons. But we had first to know, and know for ever our pot relationship—that it is the exclusive He and never we, and we not becoming something but containing Someone. When we have so learned this that we shall never depart from it, but know we are vessels for ever, we the creature, He the Creator, neither one ever becoming the other, nor mixing in that sense, then we are free for the right form of self-affirmation and the total uninhibited activities of the liberated self.

## Unity

Our discovery, then, is that our actual relationship with God is not that of vessels containing Him, but of a unity, Person with person, which could not be possible between two inanimate entities, such as a vessel and what it contains. Indeed, in this sense, the vessel analogy, if regarded as a complete illustration, is misleading, because it can leave us with the mistaken impression that our relationship with God is variable, just as a cup may contain liquid at one moment and be emptied at another; whereas the real truth is an indivisible union, in which there can be no such thing as sometimes a fullness, sometimes emptiness, or a partial filling. When we feel like that or believe it, we are accepting an illusion.

The point is that the actual fact of the relationship of the union cannot be safely realized, or lived by, until once and for all it has sunk into and become fixed in our consciousness that He is always the all, and we nothing but the container, the vessel. That is why the vessel relationship is a necessity as a permanency in our consciousness, before the union relationship can safely be to us what it really is.

The analogies of the union given by Jesus and Paul are likening our relationship to Vine and branch, Head and body. In each case they form a unity. When we look at a tree, we do not divide in our minds between trunk and branches, we see one tree—a unity. Equally a head and body form a unity, and we regard them as such. When we see people, we do not see so many heads and bodies: We see just persons—a unity. We do not even speak of a union, which directs the attention to two coming together to

make one. We speak of a unity where the two have become one. So it is with the Trinity and us.

Now we come to what we have already seen to be God's sole purpose in Christ dying and rising, and we with Him: the destruction in death of the old union with "the spirit that worketh in the children of disobedience," and the union in resurrection with "the Spirit that raised up Jesus from the dead"—God Himself: and the union has produced the unity. This has been the fact in all of us since in our need and in our freedom, we saw, believed, and received the Christ of God. From that moment (whether specific or dateless) the unity was a fact. He had joined Himself to me and I was joined to Him. As Paul said, "He that is joined to the Lord is one spirit." In that unity, He has become the real I, again as Paul wrote, "I live, yet not I, but Christ liveth in me."

In other words Paul did not say that he and Christ lived side by side within him, as if it was, "I live and Christ lives in me": but that though he was a living human, as much after conversion as before, yet the real Paul was no longer himself, but another Self in his place: "I live yet not I, but Christ lives in me." The real Paul was Christ walking about and talking, just as Paul wrote in another place, "Ye are the temples of the living God; as God hath said, I will dwell in them and walk in them."

That is why Jesus had said, "Ye *are* the light of the world," not "You *have* the light." If we have a thing, it is not we, but just something we hold in our hands, as it were. But Jesus did not say, "You are darkness, but you have me who am light." He said, "You *are* light."

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# The Mystery of the Union

by Scott Prewitt

I remember when I was young learning the books of the Old and New Testaments. My Bible teacher in school taught us using a catchy tune and song to help us. Yet, I always seemed to get confused around the New Testament books of Galatians, Ephesians, Philippians, and Colossians. My teacher then taught me a little trick. Think “General Electric Power Company” to remember the order of those letters from the Apostle Paul. Remembering GEPC made it easy for me to remember Galatians, Ephesians, Philippians, and Colossians. I was so pleased to be able to get the books of the Bible right and in order. I did not understand then just how much I would enjoy the books of the “General Electric Power Company.” In these books, Paul reveals to his reader, recorded for us in the Holy Bible, the glory of our lives as Christians being hidden in the life of Christ. Each of these letters contains the sum of the great treasures of Paul’s revelation of Christ in us and as us.

Paul writes his letter to the believers in

Galatia in order to combat the false teaching of legalism. His frustration is most evident in Galatians 3:1 when he asks “O foolish Galatians! Who has bewitched you?” Paul had taught these believers the freedom in Christ found by believing in his death and resurrection for our sins. Yet since his departure from them, the Galatian believers have fallen prey to those who would preach the false doctrine of legalism. Paul though, gives reason and hope for the work of faith in the believer. Paul states that he was “called by God’s grace, to reveal His Son in me” (Galatians 1:15-16). He also speaks of his angst for his beloved Galatians until “Christ be formed in you” (Galatians 4:19).

Paul chooses his words here to describe Christ as someone who is not separated from mankind by space and time. Clearly Paul understands Christ to be both formed and revealed IN us. Christ is not found at some faraway place, choosing to be near to us at certain times yet not at others. Nor can we, on

our own, work in such a way or believe “hard enough” so that Christ will then come to us and be near to us. Paul says that He is in us; how much closer can Christ be to us than to be in us? So, if He is in us, then we must be created to contain Him. For one thing, to be able to be in something else, the thing must have the capacity to contain. So now since Christ is in us, what does that look like? Paul gives us the boldest of statements in Galatians 2:20 when he says “I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me.” Paul’s radical statement reveals to us the freedom we have in Christ. We share the cross with Christ by putting to death the notion that “I” can live by myself and unto myself. This is the lie of the independent “I” that Paul states must be put to death. Gloriously, though, that death of the “I” manifests the life that we have in and by Christ Jesus. Though “I” am dead, I nevertheless live. But Paul quickly catches himself and replaces the “I” for even a greater emphasis by saying no, it’s not the I that lives but it is Christ that lives. Jesus Christ has replaced the independent “I” that I have believed about myself. So not only does Christ live in me, but Christ also lives out through me. My life and His life mix and mingle where it is impossible to say where one stops and the other starts. The boldness of the message of union with Christ is found here in Galatians 2:20.

Paul tells us again in his epistle to the Colossians that our life is mixed with Christ’s life. He also explains that our union with Christ is hard for us to see with our human eyes. In fact, he calls it a mystery. Paul says, “Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints. To them, God

would make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory" (Colossians 1:26-27). The union reality is both wonderful and mysterious at the same time. Even Paul's own teaching on union is done not with detailed exhortations on the subject. Even though the riches and glory of the ways and will of God were revealed to Paul unlike most any other man or woman, the union reality is still not easily taught and imparted. There is no single letter of his that can contain the depth and breadth of Christ-union. However, he weaves a tapestry of faith and doctrine and revelation throughout his letters to the believers in the early church and for us today as recorded in the Scriptures.

Again, he chooses his words carefully to show that Christ is found IN us. We can see this over and over again in his letters, and he reinforces this point. Christ is not found out there somewhere, separate from us. He does not visit us or become near to us at moments in time. He is found IN us. Now, Paul proclaims this magnitude of union. Riches and glory are words used to describe our position of Christ-in-us. Union must not be passed over or taken lightly. Riches and glory are wonderful, magnificent, and something to be sought and treasured. We know that Christ came so that "we might have life, and have it more abundantly." Now we can see how we are to be fulfilled with abundant life. Our abundance is Jesus himself, living in us.

Paul once again reinforces his point in Colossians 3:3-4 when he says, "For ye

are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Paul says that you (or we) are dead, and we see the message of Galatians 2:20 here again in this verse. We have been put to death, sharing in the cross with Christ. Again, the "I" has been nailed to the cross, and the futility of a life independent of Christ has been buried. Our new life is the shared resurrection for we now have new life. This new life exists in union with Christ. Paul even says that this life is "hid with Christ." Since our life is hid with Christ, then the part of ourselves that does remain cannot be

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detected nor determined. Though we retain our humanity by our flesh (body) and reason and emotion (soul), our core (spirit) is joined with Christ and becomes hidden there.

In his letter to the church in Philippi, Paul again gives us these bold pieces of truth. Christ does not exist in a far away place where He is separate from us. Paul bluntly says in Philippians 1:21, "For me to live is Christ." His words are clear and concise. Paul's mere existence is the life of Jesus Christ. Paul does not make exception to the rule or caveats to the statement. Paul doesn't say that most of the time he tries to be Christ-like. He does not say that when his faith has

been elevated to a point of perfection that Christ will be with him, strengthen him, and comfort him. No, Paul simply and succinctly states that simply living, simply being, all aspects of life are Christ. This can only be true if Paul and Christ are joined in union, and that Paul's life is the glorious manifestation of Christ's life lived by Paul's human form.

Paul digs deeper and explains that the Spirit of God in us lives out the will of God through us. As we are in union with Christ, God uses us to do his business, to be His agent in this world. Philippians 2:13 says, "For it is God who worketh in you, both to will and to do of His good pleasure." We can easily understand how we are used to "do of His good pleasure." God has always used humanity to be the force of action in the destiny of the world. We serve as the mouthpieces, the foot soldiers, the teachers, etc. of God the Father. Yet within the verse, we easily pass by the

boldness of the statement that God works in us to both do and to WILL. We do not simply take orders like an army private or follow instructions like a computer robot. We do the work of God AFTER we have willed that it be done. Yes, we can boldly say that our desires are the desires of Jesus Christ who lives in us and is our life. His will is expressed out through us by our Godly desires.

In his letter to the Ephesians, Paul explains that our lives are a reflection of the spirit that we contain. He says, "In times past, ye walked according to the course of this world, according to the prince of the power of the air, the spirit

that now worketh in the children of disobedience" (Ephesians 2:2) and we were the "children of wrath" (Ephesians 2:3). Yet, "even when we were dead in sins, (God) hath quickened us together with Christ" (Ephesians 2:5). Now, "We are His workmanship, created in Christ Jesus" (Ephesians 2:10).

These first verses in chapter two of Ephesians take the reality of spirit union and show that this union is found in believers and non-believers alike. Paul says that we all have been operated by Satan, who he refers to as "the prince of the power of the air." We are born into union with Satan's spirit, and he then does his work of evil through us to accomplish his evil will. But when we are saved by grace through faith in Christ Jesus (Ephesians 2:8), we are transformed to "do good works." By Christ's death on the cross, we put our faith in Him. Through this faith, the spirit within us is switched, and we become what we were created to be. "For we are His workmanship, created in Christ Jesus" (Ephesians 2:10). Now we will bear fruits "unto good works" because the Spirit of Christ in us produces the good fruits. Yes, God has created us not to live life separated from Him, but to CONTAIN His spirit and produce His good works.

Paul similarly states, "In Christ also we have obtained an inheritance, being predestined according to the purpose of Him who worketh all things after the counsel of His own will" (Ephesians 1: 11). He goes on to say that Christ " filleth all in all" (Ephesians 1:23). Christ works all things by working through us. He fills everything. Since He is "all in all," then we are assured that He is in us and He fulfills His desire by working through us. Paul uses the word "all" multiple

times here so that no doubt can be raised. "All" does not leave any room for alternatives. Independent "I" has no mention or place in our lives as Christ is "all in all."

God has proved His love to us by sending His only son to die on the cross for us. We know that Christ's blood washes away our sins and serves as the singular and eternal atonement. Our penalty

has been paid with the perfect blood of Christ. Yet we have been given so much more than just simple atonement. We have been given a new life, and that life is in Christ. Now, in union, we are joined to Christ as the lie of independence has been crucified with Christ. What an awesome treasure to know and acknowledge and live by faith the "riches of the glory of the mystery" of the union life with Jesus Christ.

## A Letter of Encouragement

Dear Sarah,

Let me encourage you by reminding you of truth I know you know.

"The trusting God issue." Just because you have unwanted feelings when you are trusting God does not mean that you are failing to trust God. Trusting God is just that—"trusting God." It is a spirit, faith thing. Feelings—fear, dread, nervousness—are all soul things and have nothing to do with Spirit. Trusting God does not mean that our feelings will change when we walk the faith walk, nor will we necessarily get the outcome we want. It simply means that we know God is in control and whatever the outcome is it is His perfect love way for us. We could get a lot of folks to believe the truth as we know it if our soul feelings became what we would like when we put our trust (a spirit act) in God. This of course is true in any area of life.

Don't worry about praying for and getting peace. We can't obtain peace because PEACE is not a feeling; it is who God is. It is also who we, along with everyone who knows they are joined to Christ at their Spirit center, are. Remember Norman's revelation when He prayed for love and God showed him the scripture, "I will share my glory with no other." Here Norman saw that God would be LOVE in and through him. Peace is knowing (spirit) that everything in our life is God's perfect love will for us and those who trust (doubting nothing) and obey Him. The Bible makes this clear. It also makes it clear that it is not true for the disobedient self-relying ones.

And of course you being Christ-Sarah it is who you are. You can FEEL nervous and afraid as a scared cat (all soul). None of that touches who you are at your spirit center where you and Christ are one SPIRIT. Neither does it have anything to do with the PEACE that you are in Christ.

The good example of the fear thing is Jesus before the Crucifixion. He was obviously afraid and wanted to avoid the cross, but in the end He put His will and wants under the will of the Father. And on He went in spite of His feelings. That truth has been life changing for me. I have learned to move on in faith, knowing Christ is the one moving on as me in spite of any negative feelings that come my way. It is spirit that is true. Feelings are a test of our faith. Will we trust God in spite of what we are thinking and or feeling?

I love you and you are always in my "faith." (You know I don't do much of the talking stuff most people call prayer. I don't dig asking God over and over for the same thing. You know that.)

Page



# Old Man...New Man

by Norman Grubb

I think one of the main confusions in Christian living and service is between the “old man” and “new man,” of which Paul often speaks. I don’t think it is intended confusion. Believers want to be the best for God, and to have correct foundations to their faith, but they also want to be honest; and sometimes they do not feel they can honestly state what the Bible tells them to state, such as, “Ye are dead, and your life is hid with Christ in God”; “if ye be dead with Christ”; “likewise reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord”; “your old man is crucified with Him, that the body of sin might be destroyed.” The tendency of most of us has been to say, “Well, I reckon it, but it is not really so!” Or, “That is my state in Christ, but not my standing in the world”—a neat rationalization!

Not that anyone wants to rationalize; but how can I say that I have “put off the old man,” and “put on the new man”? Aren’t I a continual mixture of both, or at least don’t I constantly gravitate between the two? James has no use for that, with his condemnation of the double mind, the double tongue, the double motive. But I am sure the problem with most of us is failure to understand clearly what is implied, and therefore experienced by us, in this death and resurrection which we are told we participated in once for all. Where we have got confused is that we are so accustomed to regard *ourselves*

as sinful or holy, in the sense that sin or holiness is something ingrained in us; and it is that which causes us to speak of ourselves as having two natures, which we commonly refer to as flesh or Spirit. We regard it that, before we were reborn, sin was a kind of moral infection which permeated our personality; and now that we are reborn by grace, holiness has made entry and partially possesses us, but sin is still there also. We are surely conscious

It was a great clarifying revelation when I saw that both sin and holiness are basically the attributes of two persons only, and neither of them myself.

of it, we say, by the rapid uprisings in us of pride, temper etc.; and the constant stirrings of, or at least incitement to, the lustings of the flesh. Holiness is there also; we are new creatures in Christ, and the Spirit bears His fruit in us, but it is a mixture of both.

Our great mistake is the locating of either sin or holiness in *ourselves*. I was tripped up by this for years. I could never come right out with a testimony to an experience of “entire sanctification” or “the purified heart,” nor could I preach it convincingly to others, because I always had this question mark. I had entered into a transaction of sanc-

tification by faith; the Spirit had borne witness with my spirit that Galatians 2:20 was a fact in my life through grace—crucifixion with Christ, and He now living in me. But to use such expressions as being holy, or sanctified, or entirely cleansed from sin, or dead to sin, or the old man crucified, did not ring true to my experience, because of my daily consciousness of coming short of His perfections in some form or other, of sins which need repentance, confession and cleansing.

The trouble, as I say, lay in locating both sin and holiness in the wrong place. It was a great clarifying revelation when I saw that both sin and holiness are basically the attributes of two persons only, and neither of them myself. “Greater is *He* that is in you than *he* that is in the world.” Now my attention was directed away from myself to these two persons, the god of this world and the God and Father of our Lord Jesus Christ. I have already stressed this basic truth; but it is so basic, and I think so rarely presented in real clarity, that repetition won’t hurt. Put in simplest terms, sin is Satan, and holiness is Jesus. As I have already said, in actual fact there is only one Person in the universe, only one who has ever said “I AM,” who calls Himself “the first and the last,” who is said to be the “All in all,” who is named “the Life,” “Love,” “Light,” “Truth,” “Power.” We created people are only so created as persons that in a complete

sense the living God may manifest Himself through living people, in a way He cannot do so completely in lesser forms of creation. So holiness, love, power, life are never mine, never a part of me, neither now nor in eternity. They always are, and always will be HE in me. My attention, therefore, when I see this, is directed away from myself becoming holy in some sense (and being very conscious that I am not), to Him, made unto me “wisdom, righteousness, sanctification.”

But equally, when I have seen with absolute clarity that all I shall ever have of eternal life or heavenly character is HE in me; then it is easier for me to look back on myself in my former unregenerate state, and see just as clearly that the sin was not basically I, any more than the holiness is now. The sin was “he that is *in* the world,” “the spirit that now worketh *in* the children of disobedience,” the one of whom Paul wrote that he is *in* the unbeliever, blinding their minds. The one who is the false god, who embodies sin which is self-centredness, who is sin; just as the Holy Spirit is holiness. John exposes him to us in the third chapter of his epistle, when he says outright that a person who commits sin is “of the devil,” for he was original sin, and Christ came to destroy his works, by replacing him in us; and we have already seen how, when Cain slew his brother, the hater and murderer was within Cain and used Cain as his agent of evil, just as the Holy Indweller, in the next chapter, is shewn using us to express His self-giving love.

Humanity, therefore, always has been and always will be inwardly united to an indwelling lord; it just de-

pends to which. It is not that union with Christ is a kind of novel relationship which has to be got used to after a former life of independent self-living. No, all men are united to an indwelling person; and redemption through Christ means change of Indweller. Satan has been so clever that he has almost totally disguised himself from fallen humanity, so that not one in ten thousand recognizes that he is inwardly motivated by another spirit. We just think it is we ourselves running our own lives! Satan has even managed to get himself smeared and laughed at as a ridiculous creature with

Satan has been so clever that he has almost totally disguised himself from fallen humanity, so that not one in ten thousand recognizes that he is inwardly motivated by another spirit.

horns and tail, so that none recognize the truth of his awful subtlety—that sin is just every form of self-love, expressed through us by the author of it; and as a consequence every breath every unsaved human draws is sin, because it is motivated by self-love, no matter how lofty the deed or character may appear to be: for the only sinlessness possible to humans is Christ in us; He only is that unconditional selfless love which can love God with all the heart and our neighbor as ourself. When the twofold form of union is realized, the one replacing the other, then, as we say, it does not take some

strange new effort of faith to recognize this wonderful gift of union with Christ; it is just exchanging faith in the former old union which Paul called being “the old man,” to faith in the fact by grace and through identification with Christ in death and resurrection, of the new union, which Paul calls being “the new man.”

Now we can begin to get clear between “old man” and “new man.” They do not connote any basic change in our human selves. It was the same Jesus who was made sin, died to sin, and rose by the Spirit. It is the same self which reckons itself dead to sin, and yields itself to God as alive from the dead. The difference is not in the self, but in the one who controls and expresses himself through the self. That is why in the same chapter of Romans where we are pronounced dead and risen with Christ, Paul says four times over that we were servants to sin, but are now servants to righteousness. We were always servants in the old life as much as in the new; the only difference was a change of bosses!

That is what clarified my understanding. My attention had been directed away from what I was and what I had become, to what the Other Person in me was and what He now is. It was no longer a question of whether I was sinful or holy; it was a question of whether he who is sin or He who is holiness is united to me. And now I saw how I could with all conviction speak of being dead to sin and alive to God: of the old man being crucified and the body of sin being annulled: of being dead, and my life hid with Christ in God: and how I could use such phrases as “entire sanctification,” and “the pure

heart.” I saw that “the old man” had become “the new man” in Christ, and that therefore they could not co-exist; for the old man was myself joined to the spirit of error, and the new man myself joined to the Spirit of truth, through Christ. I could not be both at once. The death to sin had been a once-for-all fact when I became joined to Christ by faith, and is never repeated,

for that was the moment when by receiving Christ, the efficacy of his death which separated him from the sin-spirit became operative in me, and the efficacy of His resurrection by the incoming of the Holy Spirit made the same incoming a reality in me. There is one crucifixion with Christ, and it is never repeated in the believer. Equally there is one resurrection with Him: and

in that fact I could say boldly that the old man was out forever (Satan in me), and the new man in (Christ in me): and that is the meaning of “entire sanctification” (separated unto Him as His dwelling place), “the purified heart” (my love-faculty now the means by which He expresses His divine love through me).

—*God Unlimited*

# The Self Can't Be Improved

By Norman Grubb

Our great error is in thinking that our human selves can be improved. And we think that because we have this false concept of being separated self-developing selves, this is false deception from the spirit of error. But in Christ we are not separated. We are in an eternal union. That is what, we were crucified with Him, buried with Him, risen with Him, means. That is the symbol of the Lord's Supper, eating His flesh and drinking His blood. From the moment we received Him, we were restored through Him to the eternal union, which I prefer to call unity, because union keeps the attention on the two, whereas unity settles us in the realization of something eternally indivisible—which is the fact by grace.

The relationship in this unity is positive and negative, so that all the illustrations given in the Bible point to that. We are branches in the Vine. The branch is the negative means by which the Vine can bear its fruit. But it is a unity, and when we see a vine we really only see its straggling branches and we call that the vine. The branches are the vine in their branch forms, and we are Christ in our human forms.

We are called the body of Christ. The body is the negative to the head, by which the head goes into action. But head and body are a unity. So Paul called the body Christ in 1 Corinthians 12:12.

We are called the temples of the living God, the buildings in which God may be seen; and we are the earthen vessels whose treasure is the Christ within. Temple and vessel don't illustrate the unity, but do make it plain that they are merely negative containers, and we don't look for change or improvement in them.

So then how does this all work out? First, by a recognition, which is a revelation, that the human self by itself can only be motivated by its own self-interests; for its only true place in creation is in its unity with God, as the means by which He manifests Himself in other love through our human selves. Apart from our destined place in the unity, we can only be self-loving selves. Therefore it is useless and a waste of time for us to ask God to make us loving, or patient or pure, or free us from human reactions of hate or fear or worry or depression. It is asking an absurdity and an impossibility. The human self can never change. The vessel can never be the living water it contains. The branch cannot be the vine.

# From Elementary to Advanced Faith

By Norman Grubb

We will now touch on a subject which has caused divisions in the Church. We must face it carefully and squarely, this subject of sanctification, holiness, the victorious life, the fullness of the Spirit, or whatever name we call it. Names apart, it will for ever be a subject of life and death interest to the re-born soul, for his heart hears the summons of his Lord: "Be ye perfect as your Heavenly Father is perfect"; "Be ye holy for I am holy"; and gives its eager assent.

The Holy Spirit has traced the course of the believer's progress along one highway. It is unmistakable. It is Christ. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him." Where it is a question of the sinner's justification, it is Christ who "was delivered for our offences and raised again for our justification." And when it is a question of the deliverance from indwelling sin, from the fallen ego, once again he points to Christ crucified and risen; but this time in a newer, profounder aspect, nothing like so easily grasped as the simpler fact that Christ died for us.

Romans, Galatians, 2 Corinthians, Ephesians, Colossians, all make it plain. They show that when Christ died and rose again as the sinner's Substitute and Representative, He did so in a complete way. That is to say, He not merely "bore our sins in His own body on the tree," took upon Himself their reality, their defilement and their consequences, burying them with Himself in the tomb, and by His resurrection declaring that the sacrifice was accepted and the sinner justified;

but also "He was made *sin* for us," He became the sinner Himself as his complete Substitute; sin's fruit as well as root was taken by Him. All that sin had done in man, its indwelling presence in him, its dominion over him, its infection of his very self, his ego, He was made all that for us, for man's greatest sin is himself! And when Christ was crucified, sinful man, as well as man's sins, was crucified in Him; when Christ was buried, sinful man was buried in Him; when Christ rose, man rose in Him, no longer sinful, however, but to walk in newness of life.

Perhaps that takes some thought for those who have not yet grasped its implications. Let such study particularly Romans 6:1-13; Galatians 2:20, 5:16-25, 6:14; 2 Corinthians 4:10-12, 5:14-21; Ephesians 2:4-7; Colossians 2:10-12, 20, 3:1-11; 1 Peter 2:24; and the truth will be made clear.

We look, then, not to the future for something that *will* happen to deliver us, but to the past for something that *has* happened; exactly the same as the sinner sees, not some future hope of forgiveness through some future act of God's grace, but the past historic fact of the Sin-bearer on the Cross. He sees; he believes; it is done; he has peace with God through our Lord Jesus Christ.

So now the Christian, longing to be free from the sin and self that binds him, is bidden, not to ask and hope for deliverance in the future, but to look back at that very same scene, at that same Christ crucified, and



view Him from a different standpoint. There he is to see himself with and in Christ. He is to say with Paul: "I have been and still am crucified (Greek perfect tense) with Christ; nevertheless I live; yet not I, but Christ liveth in me." He is to do what Paul said: "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed ... reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

He is to see himself crucified and buried with Christ, leaving there in the tomb that flesh, that body of sin; and himself risen with Christ, a new man in Christ, and Christ in him, no longer he that lives but Christ that lives in him.

Ah, now the battle is joined. Now we begin to see that present tense faith is much more difficult than past and future believing. For we find that, though we may believe with ease that the past is forgiven and the future assured, by no means so easily do we truly believe, still less be fully assured, that the present fact is true; that our old man is crucified with Him, and that we are risen with Him, set free to seek those things that are above. Such a believing simply comes in direct conflict with realities as we know them about ourselves. It simply is not true.

And this brings us face to face, where we have not got yet, with the root and marrow of faith. It also brings us up again to that question we previously raised: Is theoretical knowledge enough? Can we get through with a head knowledge when these men of old had to wrestle on to reach their place of rest in God through storm and wind and tide? No, we cannot. And as soon

as we move on from a mere acquiescence in these truths to an honest personal application by faith, the storms begin to blow about us also. We become more conscious than ever of that evil present with us, we feel more than ever the impossibility of our honesty in saying and feeling and knowing with Paul that we are crucified with Christ, and that He now lives in us. We feel that a statement of faith to this effect is really a hollow sham.

There is a reason for all this. We saw at the beginning that there are two stages of faith—elementary and advanced. We instanced Madame Curie and the discovery of radium as an example of advanced faith on a natural level. We are now reaching the fringe of advanced faith in the spiritual realm. It is definitely more difficult. It reaches into things which are when they appear not to be. It is covered by Jesus' word: "Judge not by appearances, but judge righteous judgment" (i.e. according to what is really so). We see in the manifestation of Himself that God made to Abraham when He was

summoning him to that first great act of faith. God revealed Himself as the One who "callest the things that be not as though they were." It involves, as with Madame Curie in the realm of the natural, having eyes that surely penetrate the realm of the invisible, and a heart that can surely reckon on what is seen there, although it is directly contrary to outward appearances. It takes us to the Word which says that the visible was made out of the invisible, as Moffat translates Hebrews 11:2.

The swaying battle of present-tense faith is well seen in the instance of Peter walking on the water. Peter was the pioneer in faith amongst the disciples, and it

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is interesting to watch his development. It was Christ who first lifted the veil and showed him the undreamed of possibilities of faith, and enticed him to make a trial, when He told him to launch into the deep and let down his nets for a draught, after a night without a catch. We see the momentary struggle of faith then, when he weighed up which he believed most, his opinion as an experienced fisherman and that of his brother fishermen on the beach, or the word of this Wonder-worker. He hesitated, then plunged: "Master, we have toiled all the night, and have taken nothing"—that was faith in appearances: "Nevertheless, at Thy Word I will let down the net"—that was faith in the invisible, in the power of His word and the resources at His command. It was a cheese-paring faith, even then, for he let down one net when Jesus had said "nets," and paid for his niggardliness by getting it broken! No wonder he fell at His feet, cut to the quick by his own unbelief.

But he had learned a great lesson. There are resources in God which counteract nature, and man can use them. Next time, Peter needed no invitation. To that figure walking on the water, he calls out, "Lord, bid me come to Thee on the water." No altruistic motive in this, no service for mankind, just a "stunt," we may say; but here Christ had found a pioneer in things of the Spirit and He welcomed the sign. "Come," He said. Peter got out and walked. For the one and only time in recorded history the laws of gravity which govern the sinking of a body in water were counteracted by a higher power for a mere man. How? By Peter's transferred faith. By nature, he believed and acted all his life on the known fact that a man sinks in water. In Christ he saw a higher power operative, enabling him to transcend this law of nature and walk on water. He knew by previous experience that the power of Jesus was at His disciples' disposal. So, deliberately he transferred his faith from its life-anchorage in natural law to that which he could not see or touch, to a power which was upholding his Master and could uphold him.

But he was just a beginner, an experimenter. Along came a big wave. It would engulf him! Away, almost

automatically came his faith from its new anchorage back to the old, to the familiar "fact" that we sink in water. And down he sank. According to his faith, so it was. No, not quite. The hand of the Saviour held him. He had a ducking for his daring, but he also had gained something more priceless than any of his more cautious stay-in-the boat brethren; an experimental knowledge of the fact that a man can stretch out the hand of faith, almost at his whim, and take hold of the hidden power of God.

That he had thoroughly grasped this amazing truth in the only way truth can be known—by trying it out and overcoming some bumps in the process—we see a short while after. We see Peter, with John, at the Gate of the Temple called Beautiful. Peter, knowing his secret possessions, sees a man in need, the lame beggar. Something in his appeal for alms strikes Peter, something which comes to his heart as a call to action. "Silver and gold have I none; but such as I have, give I thee." What has Peter? All the power of heaven and earth which is released by the Name of Jesus. The power which he was invited to use in the fishing incident, which he asked if he might use in the storm incident, he now knows to be his in Christ, and he just uses it as his own in his healing incident. Faith has found its resting-place, the doors of its treasure-house lie wide open to it: "Such as I have, give I thee." And when, later, he is called upon to explain this miracle of healing, note where he lays the emphasis: he points them full-faced to the Christ they have rejected. His is the power. But note. He does not just say that the Name of Jesus has done this: but "His name through *faith* in His Name . . . yea, the *faith* which is by Him hath given him this perfect soundness." Not just the Name, but the applied Name. There lay Peter's well-learned secret.

—*The Law of Faith*

# The Secret Unveiled

by Norman Grubb

If we need further unchallengeable evidence of the fact that God created us for inner union with Himself, we can look at another perfect man on earth. Only two men came perfect from God, and both were called Adam. Both were the first-born of a creation. One lost his perfection, the Other retained His. One we know in history as Adam, the Other was called the “last Adam,” the Lord Jesus Christ. We may be sure, therefore, that from these two we can reliably learn the way by which man is intended to live his life, and for what he is created, for they are both the first, the prototype, of their generations.

We have already looked into the life of Adam the first. Let us look at Adam the second. We touch a mystery here, for He was both God and man on earth; but for our present purpose we will only look at Him as He certainly was—true man. The Son of Man was what He loved to call Himself, the Jesus of Nazareth whom Peter said God anointed with the Holy Ghost and with power, and who went about doing good, as other men since with the same anointing.

What then were the secret resources of this sinless life, perfect in holiness, mighty in word and work? John tells us in his gospel, for the same gospel which supremely emphasizes His Godhead, also gives us the profoundest insight into His manhood. How striking that the one thing He was always saying about Himself was that He was noth-

ing! They challenged Him on the healing of the impotent man. His answer was, “The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these doeth the Son likewise.” They challenged Him on the judgments He passed; “I can of Mine own self do nothing,” was His reply, “as I hear, I judge.” They questioned Him about His doctrines. “My doctrine is not mine, but His that sent me,” was His answer. “If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself.” His very life was derived from Another. He said, “As the living Father hath sent me, and I live by the Father; so he that eateth Me, even he shall live by Me.” In other words, He was living by “eating” the Father.

But He gave the supreme revelation in the most important conversation ever recorded on earth, His talk with His own at the Last Supper. We have already referred to this, but the vital importance was that for the first time in human history He was revealing to the human heart and mind the mystery of the union life. The disciples had never understood Him. How could they, when the Spirit of inner revelation was not yet given? They saw but a human being so often speaking to them about His Father, and that He derived all His wisdom and power from His Father. Where then was the Father? For He was now telling them that He was leaving them

to go to His Father. They could only look at things in terms of space and time. They always saw things on the material level. He was on earth among them, His Father was in heaven. Now He was to leave them as orphans, and return to His Father. What should they do? What proof could they give that He had really gone back to Him? And so Philip made a direct request, “Lord, shew us the Father, and it sufficeth us.” Open the heavens and give us one sight of Him, and we can face the world with confidence, he meant. Then came the supreme revelation. “He that hath seen me hath seen the Father: and how sayest thou then, Shew us the Father?” If that was all He had said, we might surmise He meant that He and the Father were one Person, and to see One was to see the Other. But He did not. He went on to say, “Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself, but *the Father that dwelleth in me*, He doeth the works.” The great secret was out at last. All these years among them He had been living as a man in hidden union with the Father. As perfect man, He fully knew His natural nothingness and constantly spoke of it; but He also knew that man was created to be indwelt by God, and He had always known that indwelling so completely that all His mighty words and deeds were not His, but the Father’s, with Himself the container, the

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# How It **REALLY** Works

by Page Prewitt

*The following is taken from an address by Page Prewitt at a 1986 conference.*

I love to be given the opportunity to speak. The Apostle Paul says: "Of this church I was made a minister, according to the stewardship of God bestowed on me for your benefit, that I might fully carry out the preaching of the word of God" (Col. 1:25). So God does mean for us to speak to groups, and I love it.

But I am not fooled by what it accomplishes. It seems to me that very little ever seems to be caught and understood—resulting in a changed life—by listening to a speaker talk.

Where I see lives being changed is in what takes place when you and I give this message out to others in the one-to-one, day-in-day-out relationships (whether by long distance or close at hand). People really seem to catch onto this message when they work through it with someone else.

I have run into lots of people who know who they are in Christ. But as a whole, our message at this time is most unpopular. Part of the reason, in my estimation, that the message has been so unpopular is that people have been taking bits and snatches of a total truth and have gotten stuck on just this point or that point or another point, and what they've got doesn't come full

circle into the total truth. And what they have isn't working.

## **Cutting with Half a Pair of Scissors**

I will tell you this: if this truth is not working for you, you don't have the full circle either. What happens when you don't have the whole thing and you have bits and snatches? What happens when you grab one part and miss another? It's like someone says to you, "Here's a pair of scissors, here's a pattern, go cut out a dress." The problem is, you see, you've gotten just one side of a pair of scissors and you can't figure out why you can't get the dress cut.

Time after time, the thing that I find the hardest is continually being asked questions and confronted with things that are half-truths. People will say, "Yes, I know Christ in me as me but I just can't cope." Or some variation like, "Tell me how to cope...tell me how to deal with my new baby... tell me how to deal with my new job." Or, someone will say, "I haven't had a job for six months, or two or three years; how can I cope with that?" And they just seem to want an answer for whatever their problem is.

If you've got a problem in your life and you haven't caught on to the secret, you want to deal with the problem. For years and years, we've talked to each other, we've

talked in our minds, and we've talked to other people about our problems and struggles. And that's why we might think this message doesn't work. Because concentrating on the problem just isn't the answer.

You see, the way you begin to make this total truth work in you is that instead of concentrating on the problem (I just can't cope), instead of saying "that's not me," you begin to focus on what I call the "front end of the sentence."

Let me ask you—when we say something like, "I just can't cope," who are we talking about? Haven't we many times said in our minds that the person we're talking about is "just me" or "there I go again"?

But what's the real truth about the "I" in that sentence? Isn't it that there has never been a "just me" and saying "there I go again" is just saying a lie about ourselves?

You never were, and you never will be, a "just me." If you are born again, you are a Christ/you—a union that can never be separated. You're not independent—that's Satan's lie, and the truth about you is that you're a Christ/I. So when you say the "I," if you leave it at "it's just me," you are not going to be able to make life work.

To say, "That's not who I am, I'm not a non-cope person" when you are thinking a thought like "I just can't cope," is still using only half the pair of scissors to cut



out the dress. You've got to look back at the beginning of that thought to the very first word. You've got to see that the "I" you are describing is not "just me" and it's not "just Christ"—it's "Christ/you."

And if Christ and you are one, and that's who you are, then He's the One living the life. But then, do you just sit there when the negative thoughts come up and think to yourself, "This isn't who I am," and then expect Christ to live the life out? That hasn't been my experience.

You see, the reason we can get up and do the work and live the life...make the life work...do the hard stuff...do the things we've always wanted to do but were scared to try and thought we couldn't...isn't because we say, "Well, that's not who I am, I am not...."

I think it's great for us to be able to say that about ourselves. It was wonderful for me to know that I am not a scared person. It was wonderful for me to know that I wasn't an idiot and a drip and all the stuff I had always thought about myself. And I'm sure it's been wonderful for you. But if you're going to move out, and get off your you-know-what, and start getting this truth into somebody else, you've got to catch onto the other side of the equation and say, "This (Christ/I) is who I am—this is me."

I woke up one morning thinking about all this, and thinking about the first time Norman spoke to us and said, "Take the 'ought' and 'should' out of your vocabulary." I wondered how it all fit together.

You see, when we are just starting out, and are just learning who we really are, it's wonderful to know we can take "shoulds" and "oughts" out of our vocabulary. It's

a great relief. But it is just as glorious for me now to know that I can go somewhere when I don't feel like I want to. In the early days I didn't do things like that very much. Probably you wouldn't have either. We couldn't because we were just catching onto who we are in Christ, and we were living up to the degree of light we had been given. And we would say things like, "If God wants it done, He's just going to have to make me do it."

Of course our big news is "the mystery which has been hidden

**The glory  
of the mystery is  
not just me and how  
I am and how I was  
made, and what I'm to  
do. And the glory of the  
mystery is not just God  
either. The glory of the  
mystery is the incarna-  
tion. Jesus Christ,  
THE PERSON OF GOD  
IN ME, IN MY  
BODY.**

from the ages, Christ in you the hope of glory" (Col 1:27). But if you look a little further, here is what Paul's really all about: "And we proclaim Him, admonishing everyone and teaching everyone with all wisdom that we may present every man complete (perfect) in Christ. And for this purpose I labor, striving according to His power which mightily works within me" (Col. 1:28, 29).

The book of 1 John talks about children, young men, and fathers. Or as I paraphrase it "babies, adolescents and grownups." And an

adolescent, if you've ever lived with one, just sort of goes with how he feels. He can start out the night with the full intention of studying, and then a friend comes by, and the next thing you know they've hopped in the car and they've gone. No more studying for tonight. But there comes a day when an adolescent has to grow up.

What do fathers and mothers do when the baby wakes up in the middle of the night? Do Mom and Dad go by their whims? Do they say, "Don't put 'should' and 'ought' on me, and don't put me under the law!"? No, of course not. They do what has to be done.

You see, when I got settled in who I was, I had to move on past the baby stuff (Hebrews 6) and the adolescent stage, and pick up the "work" of a father. As a father, I am operating from the knowledge that Christ and I are one, and because this is me, the scary, bad word "work" isn't a scary, bad word anymore.

Once you become settled about who you are, that you are in an inseparable union with Christ (Christ/I), then you can put those words back into your vocabulary. I'm telling you, I (Christ/Page) do a lot of "shoulds and oughts."

My recent trip to England is a great example. When it was time for me to go, I wanted to stay home. I had been gone from home all summer already, and I was homesick. But, you see, I wanted to go to England; I knew I had to go, and there was a drive in me to go. And yet there was something else in me, pulling against the whole thing. While I was over there, I had to take it one day at a time—I couldn't even count off the days as they went by—because I felt so homesick (everything being foreign around

me didn't help either).

What worked, what kept me going, was not just knowing that I am not my feelings—that goes without saying because Christ and I are one. But it wasn't just saying, "I am not my feelings." And it also wasn't "just Christ" living out the life, doing the things, talking to people, and adjusting to a different culture, different weather, different language, and different food. If it was, I could have just stayed in bed with the hot water bottle they fixed for me and had a glorious time, and when it was time, He and I would have caught the jet and come home. The trick is, **HE WALKS IT OUT IN AND THROUGH ME!!!**

The glory of the mystery is not just me and how I am and how I was made, and what I'm to do. And the glory of the mystery is not just God either. The glory of the mystery is the incarnation. Jesus Christ, **THE PERSON OF GOD IN ME, IN MY BODY.**

So it's not just me. And it's not just Christ. It's me dying, and then

Him living out the life through me. The dying for me comes when my feelings rise up, and the enemy (who is outside of me) yells at me, trying to get me to believe that my feelings are me. Then I come back at him with the knowing, a subconscious consciousness, that says "but that isn't me (Christ/me)."

The reason it's a death to you and a death to me is that He does the work out through me, through my humanity—my soul and body. He walks this life out through me. He walks it out through you. And the dying is me living from the reality that it's He living, walking, and doing through me. And because of that, you and I can do our "oughts and shoulds."

People, we've got to keep moving on. We've got to begin to pick up the work of the Father and take up His burden to present "every man complete (perfect) in Christ."

You and I need to ask ourselves: "Do I really know this message? Can I work it in myself to

the point that I can work with another human being, a God-creation, and see this same truth come forth and lived out in that person?" That's what Paul meant when he said: "For this purpose I labor, striving according to his power which mightily works within me" (Col. 1:29).

When he started Campus Crusade for Christ, Bill Bright said something like this: "You'll know that someone's conversion is real when you see them giving out this new life in Christ to someone else." It's that same principle that we're talking about here: knowing our union with Christ well enough, that not only are we working it in our own lives, but we're helping others work it into their lives. That's what I believe God has called us to.

My challenge to myself, and to you is, "Do you know it that well? Can you make the life work enough in you so that you can pass it on?"

## The Total Answer

continued from page 13

But how could that be when we are darkness and he is the light? Unity. Because he and we are one, therefore, he says, "You are the light." That is why John wrote, "If we love one another, it is God dwelling in us and his love perfected in us." Our loving is really He loving by us. Again unity.

—*The Spontaneous You*

## The Secret Unveiled

continued from page 23

co-worker. He had said He did nothing by Himself, but what He saw the Father

do. They thought He must have some telescopic sight into heaven; now they knew that He looked within. He said He only spoke what He heard, they thought He meant a voice from heaven; now they knew it was an inner voice.

And so this perfect Man shows us perfectly the hidden meaning of creation—the creature nothing but a container, the Creator living His own life in the creature, both distinct beings, both thinking, feeling, willing, acting; yet the one the nothing, the Other the all, the perfect polarity of creature and Creator, redeemed and Redeemer: and in this relationship both living life in its fullness, with every faculty put to its fullest use, for a whole man is really God in a man. And when this law of

life is clearly seen in both Adams, we all can see that the Christian revelation of Christ in me by grace through faith is not just some pleasing and convenient addition to life, which I can take or leave. It is life. There is no other life (1 John 5:11, 12). "Abide in Me, and I in you . . . for without Me ye can do *nothing*." It is the fundamental necessity if I am ever to know life and live it according to its predestined pattern.

—*The Liberating Secret*

# A Life That Works

by Dacia Trethewey

For as long as I can remember, I believed something was wrong with me. I was raised in an extremely dysfunctional family, where I developed a negative view of myself and learned to cope by using unhealthy behavior.

Even though we were a Christian family—all of us having accepted Jesus Christ as our Savior—this alone did not seem to make our lives work. At a young age, I learned not to trust myself. I stayed quiet to avoid any possible rejection and I relied on others' decisions to avoid making my own, never thinking I could handle living. I hated myself and constantly analyzed myself to see what was wrong with me. What I saw in this analysis was what I didn't like about myself (how I looked, acted and felt). I felt insane and stuck in my family circumstances. I lived in fear of change, and although I hated my situation, it was a safe place because it was familiar. The end result was I was miserable and needed an answer.

I turned away from my family and God to look for a solution. Thinking that the acceptance and approval of others would make me okay, I became a people pleaser and tried to fit in with people that I thought were okay. I found temporary relief when I had approval but it was not enough to fill the emptiness inside me. I rebelled against my parents by disobeying them and avoided responsibility as much as possible. Eventually I turned to alcohol and drugs, hoping this could change me, but

all I did was temporarily escape my feelings and the reality of my surroundings and family. I found others who were also seeking relief from their unhappy lives by living a lifestyle of drinking, parties and irresponsibility. I joined in and ran from myself and my problems. Really, this only created more problems, because I would always have to face “me” all over again once I was sober. The harder I tried to escape and make alcohol and drugs work for me, the more miserable I was as I realized this obviously was accomplishing nothing. I became more desperate than ever to find an answer to life. My desperation kept me open, and one day I heard an answer, “There is nothing wrong with me”!

I had just come home from a terrible night with myself—I must have looked as bad on the outside as I felt on my insides. This was probably the most miserable moment in my life. I hated myself, my life outside of home, and my life at home that I was walking into. Nothing had ever worked. I was ready to give up!

That morning my mother approached me, and before I knew what was happening she told me that because God had made me and I had accepted Jesus Christ as my Savior, there was nothing wrong with me. These were not new words to me, but I heard them more clearly than I ever had before. I realized that if I looked within myself, the Spirit of Jesus Christ was there, joined to me.

Even though I had lived a life of rebellion and turned away from God, the Spirit of Jesus Christ, whom I asked into my heart when I was a child, never left me. Even in my miserable state, I actually felt relief. My mother shared with me a truth which had brought about answers and positive changes in her life. This truth was first written of in the Bible and she had learned of it through the teachings of Norman Grubb—there is no independent “I.” I had to know more!

I must have looked as if my eyes were popping out of my head as I heard more: Who I am is a container. God made me (and all people) a vessel to contain either the Spirit of Jesus Christ or the spirit of Satan. Life is not meaningless on this earth because we were made with the capacity to choose whom we contain. Even when I was born, I was not “just me.” I was joined to Satan, like every other person in the world since Adam and Eve. God offered me, when I was a child, the choice to accept His Son, Jesus Christ, as my Savior to save me from sin. I now could see that that was the greatest choice I had ever made. (God offers this choice to everyone else, also).

So, could this actually be true, that there really was nothing wrong with me? Then why had I been so miserable? I heard an answer to this too... I had believed, all my life, a lie. The lie I believed was “There is something wrong with me.” I realized that those words are words of Satan, who had tempted me

throughout my life. I am not “just-me.” but “Christ-me.” Because I did not say this about myself and instead agreed with Satan that I was just Dacia and somehow defective, I allowed Satan to misuse me. Satan took me into despicable situations and had me looking in all the wrong places for the answer. I was miserable and felt like something was wrong because there was: I was deceived into believing I was independent and that the problem was me. There *was* a problem, his name was Satan. There was hope! I thought over and over “There is nothing wrong with me!”

I dared to say that I am Christ-Dacia and believe that this truth is the answer to life. The more I said this about myself; the more it became a reality. I am joined to Christ, I am Christ-Dacia, and He lives in me, as me. As result, I began to change: the lies I believed were being broken. See, now I could say that I could do something I couldn’t do before, because Jesus Christ is adequate to do so. I say that Jesus Christ is joined to me and He lives life. I take this by faith and believe He can do it. And guess what, I do it! The area I changed was that I never believed I could stop drinking. I was able to by accepting that “I” could not, but Jesus Christ could.

Once sober, the unhealthy behaviors I learned through my life were the next areas God had to change. The first part of making a change is to get a view of the behavior. One view made clear to me was how I continued living in self absorption, fear and self pity. Not long after I became sober I went to a meeting where we all introduced ourselves, sharing where we came from and how we got there. I felt terrified to speak up, afraid of what to say and so self absorbed I hardly

heard what others shared. By the time I spoke, I could barely say my name. Through sobs, I forced it out, weak and pitiful. This behavior was a result of both my past believing that I was inadequate and believing feelings of fear as the reality for that moment. I saw that this, too, is a lie. I am not my feelings. I had agreed with Satan that I was “just Dacia,” which allowed him to live out that behavior—masquerading as me. The truth is Jesus Christ is adequate to speak through me; Christ-I is adequate to speak.

Later God had a wonderful opportunity for me to continue changing my believing about speaking out. During the Summer Camp, the youth performed a play—“Christmas in July.” My part was to introduce myself as a Miss America contestant, all dressed up with a “Miss Massachusetts” banner around me and wearing makeup and lipstick. I now had the solution to walking out in front of everyone: Jesus Christ can do the impossible through me. Sure enough, I spoke my part clearly—“Hi, my name’s Dacia Lee Trethewey, and I’m proud to represent my state of Massachusetts.” It was fun, and I loved it! Had I believed the lie as I had at the earlier meeting, I would have missed out on this joy and healing of speaking. I am thankful to have this new view and experience the liberation of living from Spirit (fact), instead of soul (feelings).

Another significant change in my life was moving away from home. I walked out again in faith, against my feelings. I took God’s opportunity to live with friends, the Maces, and learned to be a part of a functioning family in Maryland. Here, I learned to live more and more by faith and less by feelings. Saying “yes” to Christ operating me and

“no” to Satan’s lie that I’m independent is a minute by minute practice.

Today I am living in Boone, NC. I am very fortunate to be among others who live by faith, knowing that it is Jesus Christ who lives by them. God continues to open my eyes to other areas where I have not believed right about myself: I recover by believing I’m not “just me” and do the next right thing to change. God means for me and every person to fully express the life of Jesus Christ, and be out from under the bondage of unbelief.

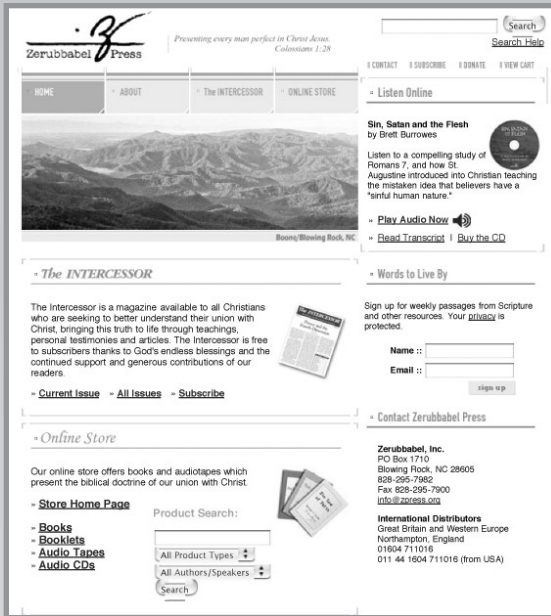
This answer is available for everyone. There is nothing wrong with the way God made us. The problem is Satan and his lie that there is an independent “I.” Once we have accepted Jesus Christ, we have the means to expose Satan. We can say, “Jesus Christ can do all things, and since He lives in us and as us, Christ-I is adequate for every situation.” We are whole and complete, lacking nothing (James 1:4). This is the answer to life. It works, it really does!

*Dacia Trethewey continues to be amazed by the direction of her life as she lives moment by moment knowing that Jesus Christ is fully capable of living out His right life in her and as her. In the fifteen years since this article was penned, Dacia earned her BA in Art Education and Elementary Education, teaches art in three elementary schools in addition to working on her Master’s Degree, and last year had the distinction of being voted Watauga County Teacher of the Year.*



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# Not I but Christ

"I am crucified with Christ: nevertheless I live; yet not I,  
but Christ lives in me: and the life which I now live in the  
flesh I live by the faith of the Son of God, who loved me,  
and gave himself for me.."

—Galatians 2:20

(New American Standard)

## Words to Live By...

"We are branches in the Vine. The branch is the negative means by which the Vine can bear its fruit. But it is a unity, and when we see a vine we really only see its straggling branches and we call that the vine. The branches are the vine in their branch forms, and we are Christ in our human forms."

—Norman Grubb

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*The Intercessor* is printed quarterly by Zerubbabel, Inc., and is mailed without charge to anyone who requests to be put on our mailing list. *The Intercessor* is published in Boone, NC, and we shall be glad to place you on our subscription list.

*The Intercessor* is published for about \$5,200 an issue on the Lord's provisions. We have had a generous outpouring of God's gifts thus far and are truly grateful to each who has participated. By faith, we look for the continual outflow of the "word of God" by us.

Material related solely to the magazine (i.e., letters, questions, information, articles for publication, etc.) should be sent to the magazine office address, PO Box 1710, Blowing Rock, NC 28605. To make tax-deductible financial contributions for all Zerubbabel outreaches, or to seek information on the Zerubbabel outreach activities, this address should also be used.

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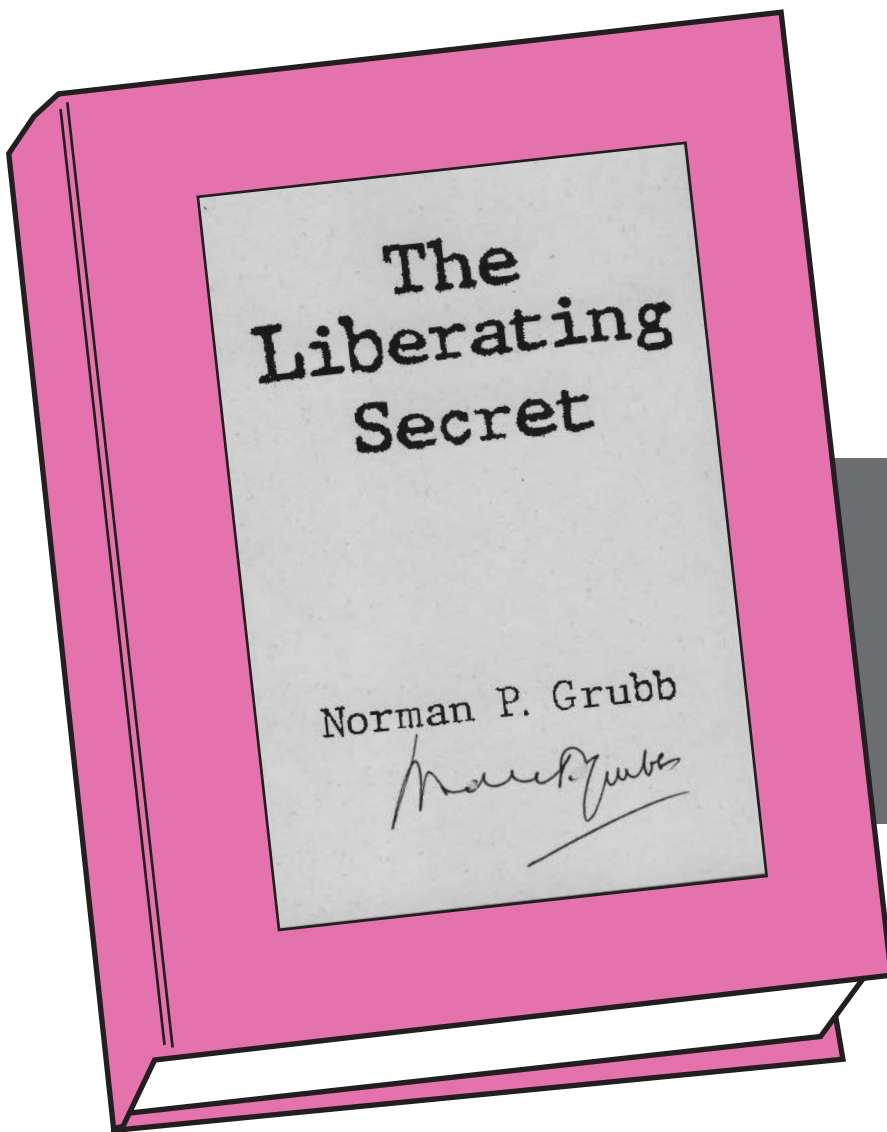
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